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FAVONII EVLOGII

DISPVTATIO DE SOMNIO SCIPIONIS.

EDIDIT

ALFRED HOLDER.

LIPSIAE
IN AEDIBVS B. G. TEVBNERI.
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EDITOR

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EORVM QVAE HOC LIBELLO CONTINENTVR.

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PRAEFATIO.

FAVONII EVLOGII de Ciceronis Somnio Scipionis 'disputationem è Gemblacēsi antiquissima Benedictinorū sodalium bibliotheca' primus eruit ANDREAS SCHOTT Societatis Iesu (cf. Tullianarum Quaestionum De instauranda Ciceronis Imitatione libri IIII. Antuerpiae, Ex officina Plantiniana CIϽ · IϽC · X p. 280) erutamque ad calcem libelli cui inscriptum est: CICERO | A CALVMNIIS | VINDICATVS. | QVI EST | TVLLIANARVM | QVAESTIONVM | AND. SCHOTTI ANTVERP. S. I. | LIBER V. | FAVONI EVLOGI CARTHAGIN. | In CIC. Somnium Scipionis | DISPVTATIO | *Nunc primum in lucem edita.* | ANTVERPIAE, | Apud heredes Martini Nutij. | CIϽ · IϽC · XIII · | *Superiorum permiſſu.* (p. 67 'nuperque a nobis è Belgica Bibliotheca erutus Fauonius Eulogius Carthaginiensis Rhetor' et ipsius editionis p. 5: 'quem nunc primū eruimus, in lucẽmq; reuocamus è vetusto codice Gēblacensis antiquissimæ bibliothecae, Benedictinorū in Belgio sodaliū:') paginis 9—29 ex typographeio Henrici ÆrtsI CIϽ · IϽC · XII · prodire iussit.

Anni huius saeculi LXXXXI mense septembri, uti per ferias facere soleo, librorum manu scriptorum indagandorum et describendorum causa Bruxellis in bybliotheca regia degens incidi in codicem miscellaneum numeris 10078—10095 insignitum saeculo XI exeunte scriptum, cuius quaternione quarto (n. 10080) Fauonii disputatio continetur, quod quidem neque auctores libri 'Catalogue des Manuscrits de la Bibliothèque royale des Ducs de Bour-

gogne. Tome I. Bruxelles et Leipzig 1842' p. 202 neque P. Thomam 'Catalogue des manuscrits des classiques latins de la Bibliothèque de Bruxelles. 1896' p. 62 fugit.

Constat autem codex membraneus foliis 116 (286 × 209 millimetr.); fol. 1^r legitur '+ ms. 102', fol. 116^v (a manu posteriore) 'Liber eccle̅ ſancti petri gēblacen̄
Seruāti bn̄dictio'.

Eadem pagina bibliothecae nationalis Parisiacae sigillo ornata est.

Fauonius totus etsi una manu, quae se ipsa non nullis locis ex eodem exemplo correxit, exaratus est, tamen quattuor locis (f. 25^v mens = p. 3, 20, f. 26^r Idēq; = p. 5, 10, f. 29^r Qua = p. 15, 25, f. 31^r digesserim = p. 21, 31) uestigia quaedam deprehendimus, unde calamum mutatum aut nouum atramentum adhibitum esse colligere debemus. Margini f. 27^v = p. 9, 26 littera r = require, f. 30^v = p. 20, 22 crux adpicta est.

Fauonii libellum cum puluisculo exhaurienti non ita paucos errores et lacunas editionis principis corrigere mihi contigit.

Ipse post Macrobium suum de Somnio Scipionis commentarium composuisse uidetur; eundem almae Karthaginis oratorem fuisse codex noster testatur; denique Io. Alb. Fabricius (Bibl. Lat. lib. I c. VIII a. 1708) rectissime iudicauit a sancto Augustino praeceptore eum esse commemoratum in libri de cura pro mortuis gerenda ad sanctum Paulinum Nolanum anno fere CCCCXXI scripti capite 11 § 13: 'Eodem' inquit 'ipso ferme tempore, quo id audiuimus, item nobis apud Mediolanum constitutis (a. CCCLXXXIIII — CCCLXXXVII), Karthaginis rhetor Eulogius, qui meus in eadem arte discipulus fuit, sicut mihi ipse postea quam in Africam remeauimus (a. CCCLXXXVIII) rettulit, cum rhetoricos Ciceronis libros discipulis suis traderet, recensens lectionem quam postridie fuerat traditurus, quendam locum offendit obscurum; quo non intellecto uix potuit dormire sollicitus; qua nocte somnianti ego illi quod non intellegebat exposui; immo non ego, sed imago mea nesciente me et tam longe trans mare aliquid aliud siue agente siue somniante et nihil de illius curis omnino curante.'

De Superio nihil constat, nisi eum u(irum) c(larissimum) et c̄(on)s(ularem) prouinciae Byzacenae fuisse, quae alibi Valeria Byzacena uocitatur. Superii nomen gentilicium in titulo Africano CIL VIII 9639 reperitur: D. M. SVPERIS FLAVIANVS SETV EST.

Schotti editionem principem Ioannes Georgius Graeuius in libro suo: 'M. Tullii Ciceronis de Officiis libri tres Cato maior, Laelius, Paradoxa, Somnium Scipionis . . . Amstelodami, MDCLXXXVIII' p. 433—447 ad uerbum repetiit.

Non paucis locis corrigendis operam Fauonio nauauit Casparus Barth qui in aduersariorum commentariorum Francofurti a. M·DC·XXIV. editorum compluribus capitibus (lib. II c. 19. V c. 7. 10. VI c. 5. 6. VII c. 16. VIII c. 19. IX c. 9. XI c. 7. XXII c. 16. XXXV c. 10. XLIII c. 12. LIV c. 25. LVII c. 7 = columnis 91. 221—224. 230. 265. 268. 342—344. 402. 431. 523. 1104. 1649. 1952. 2567. 2692) singulos locos temptauit.

Ne hominibus Tullianae philosophiae studiosis commentarius quarti quintiue saeculi haud spernendus deesset, Io. Casp. Orelli et Io. Georgius Baiter Turicenses socia cura in parte prima M. Tullii Ciceronis Scholiastarum (Turici MDCCCXXXIII) p. 397—413 Fauonium recudendum curauerunt, nec uero e codice qui ante annum XXXXII non innotuerat neque ex ipsa Schotti editione, qua, quia rarissima est, carebant, sed ex Graeuiana. Contextui emendationes adsperserunt partim bonas.

Omnium autem optime de hac editione paranda meritus est Pavlvs von Winterfeld amicus, qui disciplinarum quas Fauonius tractauit peritissimus non solum plurimas suas emendationes ingeniosas, quas quaeuis pagina testatur, per litteras mecum communicauit, uerum etiam in corrigendis plagulis benigne me adiuuit, pro quo beneficio maxima ei gratia debetur.

In constituendo contextu id egi, ut codicis lectionem ubique exprimerem. Quae autem addere codici placuit, signo ⟨ ⟩, quae dempsimus, cancellis [ ], quae correximus, *cursiuis* quae uocantur litteris excudenda curauimus. In apparatu critico codicis lectiones nudae ponuntur; ante colon : emendationes uirorum doctorum enumerantur horum: *B* = Baiteri, *Bth* = Barthi, *O* = Orellii, *S* = Schotti, *W* = Pauli mei von Winterfeld.

Scr. Carolsruhae kalendis decembribus a. ↀCↀ.

Alfred Holder.

FAVONII · EVLOGII · ORATORIS · ALMAE KARTAGINIS DISPVTATIO DE S*O*MNIO SCIPIONIS SCRIPTA SVPERIO · V̄ · C̄ C̄S PROVINCIAE B*Y*ZACENAE.

f. 25r

Imitatione Platonis (*de rep.* 10, 13 *p.* 614 *B*) Cicero de re p(ublica) scribe*n*s locum etiam de [r]E*r*is Pamphili reditu in uitam, qui, ut ait, rogo impositus re*u*ixisset multaque de inferis secreta narrasset, non fabulosa, ut ille, assimulatione conmentus est, sed sollertis somnii rationabili quadam imaginatione conposuit, uidelicet scite significans haec, quae de animae inmortalitate dicerentur caeloque, somniantium philosophorum esse conmenta, nec fabulas incredibiles, quas Epicurei derident, sed prudentium coniecturas. Insinuat Scipionem illum, qui Kartagine subiugata cognomen familiae suae peperit A[f]fricanum, huic Scipioni Pauli filio futuras a propinquis insidias et fatalis m[o]etae denuntiare curriculum, quod necessitate numerorum in uitae perfectae tempora coartetur; ponitque illum aetatis suae quinquagesimo ac sexto anno, duobus in se coeuntibus numeris ⟨plenis⟩ absolutam caelo animam, unde acceperat, redditurum: quod et inmortalis esset animi mentisque substantia et bene meritis de re p(ublica) pa⟨t⟩ri⟨a⟩eque custodibus lactei circuli lucida ac candens habitatio deberetur. Has igitur ra*t*iones, quibus supra po-

ADNOTATIO. 1—2 alm̄ kartag̃ ‖ 2 SOMNIO *S* : sumnio ‖ 3 scrip̄t ‖ 4 bizacenę ‖ 6 scribens *S* : scriberis ‖ Eris Pamphylii *O* : regis pãphili ‖ 7 renixisset, *cf. Val. Max.* 1, 8 *ext.* 1 ‖ 9 assimilatione *S* ‖ 11 haec] nec *Bth* ‖ 20 ⟨plenis⟩ *W* ‖ 22 patriae *S* : parie ‖ 24 raciones

siti uiri uita perficitur, ar⟨i⟩thmeticis approbationibus explanantes, pruden*t*iae tuae, Supéri, uir[i] clarissim*e* atque sublimis, non ut nouas ignotasque narramus, sed in recordationem qua possumus commemoratione reducimus. Quae si doctis auribus tuis placere peruidero, ad alia quoque auda*cius*, qu⟨a⟩e iubere dignaris, operam stilumque conuertam.

Ac primum illud existimo pr⟨a⟩elibandum, quod Italicae sapien*t*iae conditor Pytagoras numeris censet constare naturam, mundumque omnem ratis et competentibus interuallis ad musicam caeli consona modulatione decurrere, aliumque alii rei numerum conuenire, ut concordiae publicae nuptialem, ut eden*d*is partibus cybicum, aliosque c⟨a⟩elestibus, alios terrenis. Quid sit hoc, totum pro captu meo curabo distinguere.

Numerus igitur res aeterna, intellegibilis, incorrupta cuncta, qu⟨a⟩e sunt, ui sua complectitur; totumque sub numerum uenit, quicquid aut sensibus aut animi cogitatione comprehenditur. Nam et corpora figuram ex numeris trahunt, et figurae lineis pari ratione formantur: ips⟨a⟩eque artes pr⟨a⟩ecepta sua non sine numeri a⟨m⟩mixtione pronuntiant: et cum rethorica status causarum quatuor, philosophia totidem asserit esse uirtutes, et cum 25v dicimus trigona lineis tribus, quatuor quadrata ‖ describi, utique uides hoc ad numeros oportere conuerti. Sed numerus est quantitas congregabilis, a duobus ini*t*ium sumens et in denariam metam crescendi accessione perueniens. Nam monade*m* non numerum, sed semen et substantiam numerorum esse, manifestum et ex illa supra posita definitione perficitur. Nec enim unum ac singulare quoddam congregabilis quantitas intellegitur: nec par aut

1 arithmeticis *S* : *A*|arthmeticis ‖ 2 prudencię ‖ uir clarissime *S* : uiri clarissimi ‖ 6 audacius *S* : audatias ‖ dignaberis *Bth* ‖ 9 sapiencię ‖ 13 edendis *S* : edentis ‖ 18 cogitationē ‖ 26—27 iniciū sumens ‖ 28 monadem *S* : monađa ‖ 30 definit'one

impar haberi potest, qu⟨a⟩e sunt genera numerorum. Ergo initium monas, numerus dyas et trias ceterique ita reliqui uocabuntur: breuiterque dicemus, quid monas, qu*i*d dyas, quid sequentes numeri ualeant in natura.

Monas singularitas insecabilis, indiuisa, sola, non ex partibus constans: cum sit aliud unum, aliud unum solum. Vnum enim dicimus mundum, sed non unum solum, quia confit ex partibus; unum populum ex pluribus ciuibus; exercitum ex multis militibus unum; nullumque corpus unum solumque corpus. Vnum solum recte dicetur, quod in partes sui diuisione ⟨non⟩ discedat, *u*t, si unum animum non minutis et coeuntibus por*t*ionibus in sui habitum esse compositum, sed naturali simplicitate subsistentem, non unum, sed solum quoque nominamus; quamuis circa corpora diuisibilem Plato testatur: genere tamen unum eundemque cognoscit. Quicquid enim numerosa progressione non perit, singulare natura est. Vnus ⟨solus⟩ igitur deus, etsi sint eius inn*u*mer⟨a⟩e diuisaeque uirtutes sexu per fabulas nominibusque discretae. A*t* non sic mundus unus: cuius aut duae sunt partes, mens et materia; aut uero ·IIII· (or), elementa, momentis potentiaque distantes. Illud igitur numerus; hoc, quod numerabile est, recte dicetur. Ille complectitur uniuersa, ut in eo diuina etiam numerentur; hoc autem accidit numero ac subiacet numerabile. Estque numerus, ut Xenocrates censuit, animus ac deus. Non enim aliud est, quam quod ei subest: sed illud ipsum, quod est unum ac singulare tantummodo, quod ante omnia in omnibus et post omnia. Quantam enim uelis colligas quantitatem, ducetur ab uno, texetur ab uno desinetque in unum; ac pereuntibus aliis, quae id recipere possunt, immutabile perseuerat.

Dyas uero, ut theologi asserunt, secundus est motus. Primus enim motus in monade stabilis et consistens, in

1 potest (s over o; st ex t) ‖ 3 quid *S* : quod ‖ 11 ⟨non⟩ *W* ‖ ut *W* : At ‖ 12 porcionibus ‖ 17 ⟨solus⟩ *W* ‖ 18 innumerae *S* : inneme|re ‖ 19 At *W* : Ac

d*y*adem uelut foras egreditur: primumque conubium poetae fabulose dixerunt sororis et coniugis, quod uidelicet unius generis numero coeunte copuletur: et Iunonem uocant, uni scilicet Ioui accessio⟨ne⟩ alterius inhaerentem. Ab hoc numero mundus apparuit mente ac materia, quae Gra⟨e⟩ce dicitur ὕλη, constructus; ab hoc iustitia, naturalis uirtus, librata partium aequalitate diluxit. Namque diuisus hic nunc numerus, quia prior diuidi potest, aequali sectione discedit: nec tamen adhuc totus est, quia initium finemque demonstrat, medio nullo censetur; diciturque femineus, quia iunctus alteri pari parem creat ex sese. Quod in eo, qui sequitur, non potest inueniri; bis enim
26r bini fit quartus; bis terni non facit imparem, ‖ sicut ille superior, quod ex paribus par, ex imparibus impar esse non poterit.

Sed trias primus est totus, quod habet et [di]m*e*dium. Estqu*e*, ut dicitur, masculin[in]us, quod adiunctus alteri impari creare non ualeat id, quod ipse sit. Mundus ab hoc numero nomen accepit; namque ex duobus factus in ter*t*ium quod genus *co*aluit: non enim aut mens tantum aut sola materia, sed utrumque est ter*t*ium quid illorum commixtione compositum. Triaque tempora pro sui natura sortitus est, pr⟨a⟩eteritum, pr⟨a⟩esens, futurum, tríade uidelicet operante; fatalisque necessitas in eo numero est, Clotho, Lachesis, Atropos; tria rerum genera, masculinum, femininum, neutrum; tria uocum discrimina, acutum, graue, inflexum; tria genera litterarum, uocales, semiuocales, mutae; tribus lineis figura prima componitur, quae trigonon nominatur; tria corporum interualla monstrantur, longitudo, latitudo, altitudo, quibus omne solidum continetur.

Quatuor, secunda generis alterius plenitudo, duo media pro sui qualitate complectitur: primusque quadratus est nu-

1 diadẽ ‖ 4 accessione *S*: accessio ‖ 6 Graece *S*: grate ‖ Υ͡ΛΗ ‖ 13 quadrat' ‖ 16 medium *B*: dimidiū ‖ 17 que *S*: quia ‖ masculinus *S*: masculininus ‖ 20. 21 tercium ‖ 20 coaluit *W*: eualuit ‖ 25 lat^c^hesis
ꝉ quart'

merus. Quadratum ar⟨i⟩thmetici uocant, qui ductus in se in maiorem cumulum surgit. Bis enim bini quartus ⟨primus quadratus⟩, ter terni nonus secundus quadratus est numerus; deinceps caeteri in sese ducti usque ad decimi metam quadratos efficiunt numeros. Nam ·XX· per se cum effici*a*nt quadringentos, ad secundi uersus pertinent rationem. Versus ar⟨i⟩thmetici dicunt ordines numerorum, ut ab uno ad decem, ab decem ad centum, a centum ad mille; et sic alios uersus progressione maioris crementi co⟨a⟩edificant: idemque ualet dec⟨im⟩us ad *ui*ges(imum), quod unus ad duo. Dupli enim substantia separantur, ac, si diuersa *f*it summa, ratio tamen eadem perseuerat; ac si⟨c⟩ in denaria summa crescendi finis et initium secundi uersus est. Sed [h]ís in quaternario numer*o* subtili disputatione colligitur. Nam duo · III · IIII · adiuncta monade in decadem procedunt. Ab hoc numero elementa, ab hoc tempora natura disposuit, quae per terna c⟨a⟩eli signa solis curriculis dimensa uariantur. Nam uer in tribus signis agitur, Ariete, Tauro, Geminis; ⟨a⟩estas in C[r]ancro, Leone, Virgine; autum*n*us Libra, Scorpio, Sagittario; hiemps in Capricorno, Aquario Piscibusque finiuntur: uidesque duobus primis ac plenis numeris mundani cursus tempora solis moderatione conuolui.

Quinque autem c⟨a⟩eli planetas sub zodiaco po*s*uerunt, locis motibusque dissimiles. In quinque partes circulum secuere, ut sit primum medium punctum, quatuor absides; quarum altitudo, et altitudo altitudinis, humilitas, ⟨et humilitas⟩ humilitatis, in lunari globo ratis erroribus obseruantur: quod ‖ ea uidelicet, ut *im*a a c⟨a⟩elo, omne 26v hoc interuallum, quod a terra ad c⟨a⟩elum usque protenditur, obire diuersis uidetur amfractibus, ne in um-

1. 7 arithmetici *S*: arthmetici ‖ 2 ⟨primus quadratus⟩ *W* ‖ 5 mętā ‖ 6 efficiant *W*: efficiunt ‖ 10 decimus ad uicesimum *S*: decus ad inges. ‖ 12 fit *W*: sit ‖ 13 sic *S*: si ‖ 14 is *S*: hís ‖ numero *S*: numeri ‖ 20 Cancro *S*: crancro ‖ Autumnus *S*: Autūmus ‖ 24 posuerunt *S*: po fuerunt ‖ 26 secuere, *ultimum* e *ex* u? ‖ 28 ⟨et humilitas⟩ *W* ‖ 29 ea — 30 terra *in ras.* ‖ 29 ima *W*: una ‖ 31 umbram *S*: umbra

bra⟨m⟩ terr⟨a⟩e, quae dicitur ecl*i*psis, semper incurrat: quam, dum altior aquilo*ne*[m], humilior austro incurrat, uidetur euadere; nisi quod aliquando pro mundan⟨a⟩e sortis et corporum, quibus aer pr⟨a⟩eest, necessitate perpetitur ueluti sui luminis mortem. Vides ergo, qu*i*d numerus iste, quem diximus, agat in c⟨a⟩elo. Constat hic ex pleno et non pleno, tribus uidelicet et duobus, nec diuiditur, sicut omnis impar, aequaliter. Sensus corporis nostri sub hoc numero ⟨contineri⟩ manifestum est. Hunc Romani in populi diuisione secuti sunt, in quinque classes omnia ciuitatis menbra *diui*dentes.

Se*n*arius uero, qui sequitur, numerus potentem ac diuinam naturae suae obtinet potestatem: siquidem τέλ⟨ε⟩ιος primus, id est perfectus, *esse* repperitur. Perfectum arithm*e*tici uocant, qui se implet partibus suis. Partes calculatore*s* dicunt, quibus maior aliqua summa componitur; ut hic ex dimidia, ter*t*ia, sexta coniunctis senarium numerum complet. Nam ·III·II· et I· (quae por*t*io est sexta) senariam expedit quantitatem. Quod in aliis ex primo uersu numeris non repperies. Nam ceteri pares numeri aut non se complent, aut etiam transeunt; hic solus est, qui suis partibus sine ullo discrimine supputatus absoluitur. Nam quaternarius habet dimid*i*am duo; ter*t*iam, propter monad*e*m insecabilem, non habet; quarta acc*e*dens ter*t*ii numeri continet summam. Colligere ergo non potest quatuor; quod hic ter*t*ius ex [im]paribus, ⟨suis partibus⟩ constans, solus emeruit. Nam octo, qui ex paribus quartus est, cum habeat dimidiam quatuor, ter*t*ia careat, quartam duo accipiat, quintam uero, sextam septimamque non

1 eclẏpsis ‖ 2 aquilone *S* : aquilolē ‖ 5 quid *W* : quod ‖ 9 ⟨contineri⟩ *S* ⟨numerari⟩ *Bth* ‖ 11 diuidentes *W* : claudentes ‖ 12 Senarius *S* : Sera|rius ‖ 13 τέλειος *S* : telios ‖ 14 esse *O* : etiā ‖ 15 arithmetici *S* : ari(ri *paene ut* n)thma|tici ‖ ·implet [·se above] ‖ 16 calculatores *S* : calculatorē ‖ 17 tercia ‖ 18 porcio ‖ 23 dimidiam *S* : dimiduā ‖ 24 terciā ‖ monadem *S* : monadā ‖ 25 accedens *B* : accidens ‖ tercii ‖ 26 tercius ‖ paribus, suis partibus *W* : imparibus ‖ 28 tercia

habeat, accedente octaua, qu⟨a⟩e superest, se complere non poterit, ut in his numeris cernas licet: IIII·II·I· septem sunt, non octo, qui supra sunt: se itaque complere non poterunt. Decas, quintus par numerus, habet dimidiam ·V·, ter*t*iam non habet, quartam non habet, quintam recipit, *II*· [o above]; sexta, septima, octaua, nona parte priuatus est; accedente decima, id est ·I·, facit octo, non decem. Duodecim russus attende, quamuis alterius uersus uideatur habere reliqu[i]as, [a]ut extra sortem propositae ratio*nis* sit, quia, ut monas in primo uersu, sic in secundo decas obtinet fundamentum: ergo si duodecim par*t*ium uelis supputatione conficere, transibit semet ipsum, nec eadem, quae supra dicta est, ratione quadrabit: siquidem sex dimidiam, IIII· [or above], ter*t*iam, quartam ·III· [es above], sextam *II* [o above] ⟨habet; accedet⟩ et ipsa duodecima: sedecim faciunt. Ita sibi co⟨a⟩equari non ualent. In has enim solas partes duodecim separamus. Sed haec ‖ de aliis instructionis gratia dixeri- 27r mus, ne de septimo aut octauo numero disputantes obscuritatem aliquam, nulla praestructione posita, subiremus. Nunc dicendum est, quae sit horum plenitudo numerorum, quibus per alterutrum ductis ⟨L et⟩ ·VI· conficiuntur anni. His enim A[f]fricani posterioris uita conclusa est.

Septimus igitur numerus plenus est his de causis: quia et in initio duo, et tres medio, et duo fine complexus est; tum, quod primus ex duobus diu*e*rsi generis plenus est, ex tribus imparibus scilicet et quatuor paribus iunctus fit ipse plenissimus: cuius totae sunt partes, multumque in rerum natura dominatur. Nam s*i*dera, quae obluctantur caelo, sunt septem, si ad ·V· planetas solem lunamque iungamus, totidem circulis euolantia. Septem stellas

5 terciā ‖ 6 II. *S* : .ů. ‖ 8 Dodec(*in ras.*)ĩ [u above o] russus ~~ad~~ at-(*in ras.*)tende ‖ 9 reliquas, ut *W* : reliquias. aut ‖ 10 rationis *S* : ratiotus ‖ 11 parciū ‖ 14 terciā ‖ 14—15 II. [o above] habet; accedet *W*: .ů. ‖ 15 coe|quar(*in ras.*)i ‖ 17 instructionis *ex* -ib; ‖ 21 ⟨L et⟩ VI *W* VI ⟨et L⟩ *B* ‖ 24 ·&·tres ‖ 25 diuersi *S* : diuisi ‖ 28 sẏdera ‖ 30 euolantia] se uoluentia *O*

cardo maximus aquilonius inocciduo fulgore conuertit. Septem species luna crescentis ac decrescentis luminis uarietate componit: quarum prima est, quae a Gr⟨a⟩ecis *ἀνατολὴ* dicitur, secunda *ἀμφίκυρτος*, tertia *διχότομος*, quarta *πανσέληνος*, quinta item *διχότομος*, sexta *ἀμφίκυρ[τη]τος*, septima *συνοδικὴ* uocatur, cum interlunio redit ad solem. Septem animi motus philosophi Stoici posuerunt: quatuor perturbationes, tres constantias; id est, metum, dolorem, cupiditatem, laetitiam; quibus insipientium animi uelut tempestatibus agitantur. Sapientium uero motus non *πάθη*, sed constantiae sunt; ut pro metu cautio sit, pro cupiditate uoluntas aut studium, pro l⟨a⟩etitia gaudium: quod distinctionis gratia separamus; quartus ex malis pr⟨a⟩esentibus sapienti nullus est motus: quia nec in malum incidere sapiens potest. Sunt ergo animi motus septem: at uero corporum totidem. Primus est circularis, una linea comprehensus. Reliqui sex, dexter sinister, sursum deorsum, ante post. Sed ille mundi comes totius, hi partiles habentur. Diximus supra, quinque sensus esse corporeos. Hi septem foraminibus emittuntur: *II* sunt uisionis, *II* auditus, *I* gustatus atque *I* est odoratus, septimus tactus, qui per totius corporis menbra diffusus est. Et quia cerebri purissimam partem animae principatum existimant obtinere, ministros eidem sensus septem ueluti fenestris emitti manifestum est, cum illos Mineruae tanquam in arce positae subiecerunt. Quid numerus septenarius Mineruae tribuitur, quae ex Iouis capite sine matris utero procreata memoratur? Videlicet, quod, ad senarium sapientem conuenientemque suis partibus numerum monas, qu*ae* est caput numerorum, cum accesserit, septe-

4 anatole ‖ *ἀμφίκυρτος* *S* : am|phicyrcos ‖ *διχότομος* *S* : dyco thomos ‖ 5 *πανσέληνος* *B* : panselenon ‖ *διχότομος* *S* : dicothomos ‖ *ἀμφίκυρτος* *B* : amphycirtetos ‖ 6 *συνοδικὴ* *B* : synodice ‖ 11 *πάθη* *S* : pathę ‖ .metu p̄. ‖ 13 grã ‖ 15 malū] motum *S* ‖ 19 †ti pariles ‖ 20—21 II … II *W* : Duo … duo ‖ 21 I … I *W* : un’ … un’ ‖ 29 que *S* : q ‖ 30 quae *S* : q^i

narium creat, qui ab arithmeticis Minerua dictus est, quod neque creatus est ex duobus sui similibus, neque procreare ipse alios potest intra limitem primi uersus. Nam si respicias a principio, dyas et parit*u*r ex singulis et ex se quaternarium creat. Trias non equidem parit*ur*, quia non similibus numeris coeuntibus aggregatur, sed generat sex. Quinarius ipse non paritur, sed decimum ex duobus sui similibus par*it*; in quo, ut dictum est, crescentium finis est numerorum: quorum ratio caeteris in uersibus sub maiore summa repetitur. Sex paritur quidem, sed ipse non parit: duodecim ‖ nanque secundi uersus incipit habere reliqu[i]as. 27v Octauus uero ex duobus quaternariis exortus, in sedecim duplicatus exundat: paritur ergo, non parit. Enneadem tres triplicati pariunt; duodeuicesimus secundi uersus est numerus, qui a lege creandi diuersus est. Decas: natus quidem ex bis quinis cognoscitur, sed XX·, quos colligit duplicatus hic numerus, non possunt dictae rationis habere consortium. Septimus igitur solus nec creatu*r* ex binis unius generis numeris nec ipse alium geminatus effundit: unde merito Minerua sine matre, uirgo sine procreatione perhibetur.

Hyppocrates Chous, naturae scrutator egregius, hunc numerum in libris, quos *περὶ ἑβδομάδων* appellat, ait creandis inesse corporibus. Nam semen fusum e*t* fomite matris exceptum septimo die in sanguinem commutari, septimo ⟨hominem⟩ mense perfici ac plerumque nasci legitimam p⟨er⟩ artus dinumerationem m*e*nsurum; infantiumque dentes a septimo mense prorumpere, septimo mutari anno; bis septimo incipere pubertatem; ter septeno florem barbae iuuenilis absolui; quatuor autem annorum ebdomadibus euolutis staturae crescentis terminum fieri nec ultra

4. 5 paritur *S* : parit̄ ‖ 8 parit *S* : parat ‖ 12 reliquas *W* : reliquias ‖ 13 undat exc̣ẹḍịṭ ‖ 19 creatur *W* : creat’ ‖ 23 ΠΕΡΙ | ΕΒΔΟΜΑΔΩΝ (ΕΒḌΟΜΑΔΟΝ, Δ above) ‖ 24 et *S* : ex ‖ 25 †ex conceptū ‖ 26 ⟨hominem⟩ *W* ‖ 27 per artus *W* : part’ ‖ mensurum *W* : mansurū

proceritatem posse procedere; XXX uero et ·V· annis exemptis etiam ingenii progressionem fere desistere quidam putauere philosophi, quod uidelicet in quinque redigatur ebdomadas. Musici uero septem uocum discrimina duobus tetrachordis pro rata portione modulatis efficiunt, una chorda communi, quae utriusque concentum armoniae modificatione componat. Quod paulo post uberius exsequimur. Dialectici quoque conclusionis ypotheticae modos in septenarium numerum redegerunt; quibus amplius nihil acuta quiuit disciplina cognoscere.

De octauo autem numero non multa dicuntur; sed quae huic loco sufficiant, ita sunt. Octo, primus cybus (*κύβον* Gr⟨a⟩e*ci*, nos quadrantal dicimus), id est forma, quae tria corporum interualla contineat. Nam cum *ση-μ⟨ε⟩ῖον* line⟨ae⟩ semen et signum sine ullis partibus animo cogitabis, eadem cogitatione defluere uidebis in lineam. Quae quia duobus finibus terminetur linea longitudinis, sub dualis numeri natura limitatur. Haec in quaternarium duplicatione progreditur, et facit epiphaniam, id est superficiem, planipedem; quam Gr⟨a⟩eci epyped*on* nominarunt, quatuor lineis angulisque descriptam. Quae si aeque dupli ratione grandescat, octauo numero quadrantal illud absoluet, eritque, ut diximus, in duobus longitudo, in quatuor latitudo, in octo altitudo; qua nihil amplius in lineis corpora perfecta conquirunt, quae a nobis solida, a Gr⟨a⟩ecis *στερεά* nominantur. Nam color, qui ueluti nonus accedit, a plerisque non naturis corporum, sed lucis iactibus impressionibusque tribuitur. Vnde illud recte Virgilius (*Aen. VI 272*): e t r e b u s a b s t u l i t n o x a t r a c o l o r e m; quod utique ⟨dies⟩ dederat, sustulit. Sed ne de primo cyb*o* dicentes alium transeamus et sit mutilantis subtilitatis assertio; ut a numero pari, qui femineus ha-

2—3 Q'đ amputauere ‖ 6 c' orda ‖ 7 p⁹aulo p' ‖ 13 Kẏbon ‖ Graeci *S* : grece ‖ 14 *σημεῖον* lineae *S* : semion line ‖ 15 sineiū (gn) ‖ 19 ephiphaniā ‖ 20 *ἐπίπεδον* *S* : epẏpede (a) ‖ 24 quia ‖ 26 ſtẽrea ‖ 27 acce(e *ex* i)dit ‖ 30 ⟨dies⟩ *O* ‖ 31 cubo *S* : cẏbi

betur, tribus illis limitibus duplicatis natus est cybus: ita tribus per sui naturam ‖ ter triplicat*i*s efficitur alius c*y*- 28r bus generis imparis masculinus. Namque tres lineam faciunt longitudinis; nouem lineam latitudinis; uiginti uero et septem profunditatem illam soliditatis absoluent. Quod de hac descriptione sic intuere:

I			
Longitudo	II	III	Longitudo
Latitudo	IIII	VIIII	Latitudo
Altitudo	VIII	XXVII	Altitudo

⟨A⟩nimaduerte, quo*t* summas descriptionis clima*x* complectitur, nempe sep*t*em; et hoc ad pote*n*tiam numeri septenarii referimus. Nam et Plato (*Timae.* 14 *p.* 41 *D*) cum diuisionem primam ex cratere illo suo, quo animam temperabat, efficeret et dupli ac tripli distantias propinquioribus pro rata parte numeris inferciret, eadem posuit interualla prim*i*genia; in quibus dempto illo principe, qui communis omnibus lateribus inuenitur, remanent summ⟨a⟩e sex, numeri ut dictum est, potentis atque perfe*c*ti, per quem hos duos cybos sibimet mixtos si multiplices, in ducentos et decem cumulus iste transibit. Nam ·VIII· et XXVII· fiunt ·XXXV; hoc sexies ducito; facies, ut supra proposuimus, ducentos et decem: qui dierum numerus septem menses absoluit; hac ratione partus ille septimanus est plenus. Vide iterum cybos his numeris contineri. Octo binarii generis cybus est ·XX·VII· septenarium continent in reliquis. Nam summa maior, quae in uiginti est, binorum laterum instar; reliquae sunt eius in septem,

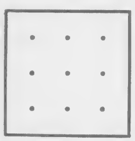
2 triplicatis *S* : triplicatus ‖ cibus ‖ 9 VIII*I* (VIII *prima*, VIIII *altera manus*) ‖ 11 nĩ aduerte ‖ quot *O* : quod ‖ climax *W* : climata ‖ 12 septem *S* : sepsē ‖ potentiam *S* : potestiā ‖ 17 primigenia *S* : prima genia ‖ 19 perfecti *S* : pferti

quem plenum in loci huius exposit⟨i⟩one iam diu demonstrauimus. Ad hunc numerum cybicum, ut Varroni placet, lunaris cursus congruit reuolutio, quae in XX·VII diebus omne tanti *s*ideris lumen exhaurit. Adde quod octauus hic numerus dierum noctiumque crementa conuertit. Nam cum octauam Arietis partem sol ingreditur, lucis umbraeque mensuram paribus momentis ex⟨a⟩equat; indeque ad Cancri octauam partem lux aucta producitur; unde alia rursus ⟨a⟩equalitate regreditur ad Librae octauam partem, ut fiant solis contractiora curricula; nouissime pigras ac breues horas a Capricorni humiliore meta restringens in solstitium aliud, quod brumale dicitur, tendit: ac sic alterno discrimine dies a noctibus umbraeque a solibus superantur, octauae partis quadrifari*a*m limite disparato, ut aequinoctia duo, solstitia totidem numerentur. Caeli uero in hunc numerum orbes, seu deus artifex, seu prudens natura disposuit. Nam primus ac summus est *ἀπλανής*. Qui quia semper uno ac iugi continuat*us* agitur motu, nulli uidetur errori esse subiectus. Sub eo planetarum sunt ·V· circuli et solis ac lunae curricula. Nam terra, ut ait Tullius (17, 17), nona, immota semper sede manet; et ab illorum motibus segregata obstipo pondere defixa subsedit. Additur causis, quod in musica tonus octauae partis detractione consistit per numerum, qui epogdous nominatur. Iure igitur aetatem hominis hi numeri temperant: quorum in naturae totius non est causa
28v potentia, quam ‖ colligi duorum altrinsecus subductione perspicimus? Qui numerus A[f]ricani clausit aetatem, hic quoque plenissimus intelligitur, quia et ordinem naturalem per analogiae constituit rationem, et ex his partibus constat, in quibus est miranda perfectio, id est, XXVIII duplicatis in summam. Nam ·L· pro quinque debemus accipere, sicut pro monade decadem. Quinque autem in or-

.hu
1 ẹius ‖ expositione *S* : expositone ‖ demonstrauimus ‖ 4 sẏderis ‖ 14 quadrifariam *S* : quadrifariū ‖ 18 aplanes ‖ continuatus *S* : continu|atas ‖ 30 his] iis *B* ‖ 31 duplicans *S*

dine sequens senarius comitatur, quem superioribus adhaerere cognoscis. XXVIII perfectus est numerus in secundo uersu, sicut est in primo senarius, quod impletur partibus suis, nec absque hoc alius. Habet autem partes has: dimidiam ·XIIII·; tertiam non habet; quartam uero habet ·VII; quinta sextaque priuatus est; septimam recipit numeris ·IIII·; octauam, nonam, decimam, undecimam, duodecimam, tertiam decimam ne disquiras; quartam decimam uides in duobus existere: a qua usque in XXVIII (am am) nulla subductae rationis portio reperitur. Omnes ergo partes eius in ordinem digere simulque subduc*ito*: in cumulum primitus positum remeabunt; namque XIIII·VII·IIII·II·I·: et XXVIII· congregatio iugata componet. Qui si perfectus est numerus, ut ratio comprobauit, duo perfecti magis fecere perfectum. Non potuit igitur A[f]ricanus uelut immaturae mortis queri dispendia, quia nihil minus est uitae, quam ratus numerorum ordo compleuit.

Adiungamus huic loco illud quoque de nouenario, quod Tullius (17, 17) ait: Nouem tibi orbibus conexa sint omnia: ut hoc demonstrato t*o*tius primi uersus plena sit disputatio. Est igitur quadratus numerus nouenarius, quia ex tribus in se triplicatis exoritur, sicut haec figura composita est:



Quoquo uerteris, quadraturam uidebis, cuncta eius latera congruentia, totusque habetur ex totis: quia et initium habet in tribus et medium optinent tres idemque finiunt, partesque ipsius totae sunt: quod in aliis nequaquam numeris inuenitur. Tres enim, ut supra diximus, totus est numerus, sed non ex totis ipse compositus. At uero nouem et ipsi tribus partibus toti sunt, et ipsae partes totae de tribus. Ex quo mihi uidetur Maro doctissimus Romanorum dixisse illud

11 subducito *S* : subductio ‖ 12 XJJIJ ‖ 13 coniugatio (gre) ‖ 20 totius *B* : tutius

(*Aen. VI 439*): Nouies Stix interfusa coheret. Terra enim nona est, ad quam Stix illa protenditur: mystice ac Platonica dictum esse sapientia non ignores. Nam poetica libertate inserit fontanae animae a caelo usque in terras esse decursum. Nam sub pedibus summi patris, qui diss⟨a⟩ep*i*t (hinc dicitur πηγαία), Stix posita per omnes circulos fluit, imponens singulis uelut in curru aurigam, id est uitae substantiam, ex qua cuncta uiuentia originem sortiuntur, et eidem soluta redduntur: manatque illa[s] per cunctos uolentes commisceri, quod ex natura sunt hiulc*i*; interiectu sui uigoris separat, et, quod ipse mire Virgilius loquitur, coercet, ut sui generis momenta conseruent. Inter caelum et terram nouem interualla ipse consideres licet. Sic, quoniam primi uersus absolutio nouenario numero continetur, neque ipsa decimum 29r circulum natura requirebat: habes de numeris, quod sine ‖ libris in agello positus potui reminisci. Sequenti parte sermonis etiam symphoniam mundi, qua eum personare Phytagoras existimat, referemus.

EXPLICIT PARS PRIMA. INCIPIT SECVNDA.

Sequitur locus cum rei obscuritate, tum expositionis a Tullio positae breuitate difficilis, qui sub personis hisdem, quas supra memorauimus, sonitum mundi octo uidelicet orbium impulsione concinere Phytagorei dogmatis assertione perdocuit. Nam terra, ut ait idem, nona, immota semper sede consistens, nullo canore concutitur, et uelut fundamenti uice circum se actis octo cursibus defixa libratur: atque ut in cithara testudo, sic ipsa[m] mundanae armoniae uelut machinam praebet. Sed quaedam primitus ex musica disciplina tradenda sunt, quo facilior intellectus existat. Sicut in arte grammatica articulatae uocis maximae ac principales partes edocentur, nomina et uerba; harum

6 dissaepit *W*: dissep& ‖ hinc dicitur *πηγαία post* decursum. 5 *ponit Bth* ‖ pegea ‖ 9 illa *S*: illas ‖ 10 functæos ‖ 11 hiulci *W*: hiulca ‖ 13 conseruet *S* ‖ 22 iisdem *S* ‖ 28 testudo″ ‖ ipsa *W*: ipsā

autem sunt syllabae partes, ac litterae syllabarum, per quas in unum collectae significant aliquid, et in eas rursus diductae soluuntur: ita canorae uocis, quae a Gr⟨a⟩ecis ἐμμελὴς dicitur et est numeris modulisque contexta, principales portiones habentur συστήματα. Systematum uero partes ex certo contracto pronuntiationis existunt: quae d*i*astemata Gr⟨a⟩eci, nos interualla nominamus. D*i*astematum uero partes sunt ptongi, qui soni Latine dicuntur: hi soni quasi fundamentum sunt cantus. Est autem sonorum plurima differentia iuxta cordarum intentionem, quae non, ut libet, efficitur, sed certa obseruatione numerorum, de quibus mox loquimur. Et acuti quidem soni uehementius et citius percusso aere excitantur, grauiores autem, quotiens lenius tardiusque pulsantur; et ubi nimius incitatiorque pulsus est, accentio uocitatur, succentio uero, cum lenior tardiorque pulsatio est. Ex accentionibus ratione musicae cantio temperata symphonia dicitur. Quam ita definiunt: symphonia est consonae uocis continua modulatio; dicunturque aliae simplices symphoniae, aliae uero copulatae. Prima igitur symphonia in quatuor primis modulis inuenitur, quae diatesseron a musicis appellatur; secunda, quae ex quinque primis modulis constat, ac diapente nominatur. Quibus mixtis in ordinem atque compositis nascitur ea cantilena, quae diapason habetur per epogdoum numerum: qu⟨i⟩a ueteres musici octo tantum cordis utebantur, ad circulorum c⟨a⟩elestium similitudinem referentes. Tres sunt itaque s*y*mphoniae simplices ac primigeni⟨a⟩e, diapente, diatesseron, diapason, quae in tetracordo numerorum ratione disposito reperiuntur. Nam si unam cordam, ut libet, intentam semel aut iterum uerbera*ri*s, sonabit quidem uel graue uel acutum; consonantiam tamen habere non poterit, quae dicitur s*y*mphonia. Huic cordae ‖ si alteram iungas diuersa 29v

4 ΕΜΜΕΛΗϹ ‖ 5 ϹΙϹΤΕΜΑΤΑ ‖ 6 contractu *B* ‖ 7 dẏastemata ‖ 8 Dẏastematū ‖ ptongi ‖ 25 quia *W*: Qua ‖ 27 simphonię ‖ 28 diatessæron ‖ 31 uerberaris *S*: uerberans ‖ 33 simphonia

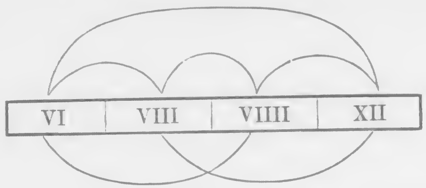
ratione distentam, quae tamen diuersitas analogiae congruentiam ⟨reperitur⟩ habere, sonabunt[ur] non irritum aut simplex, sed quod et aures oblectet et rationi, de qua loquimur, rite conueniat. Tendamus igitur primam cordam momentis sex, alteram uero octo; comparatio istarum cordarum symphoniam efficit diatesseron. At si aliam duobus momentis, aliam tribus intendas, diapente symphonia *in* utriusque percussione resonabit. Si uero aliam sex momentis intorseris, aliam duodecim, dicetur haec symphonia diapason, quam dupli ratio ex utraque superius demonstrata pepererit.

Sed ne confus⟨i⟩us[s] h⟨a⟩ec a nobis trada⟨n⟩tur, dicam, quot modis inter se numeri comparentur; dein, quae sit numeris modisque cognatio ad efficiendam consonantem iugiter cantilenam. Numerus igitur aut diplasius aut emiolius aut epitritus aut epogdous appellatur. Diplasius, Latine qui dicitur duplex, sub exemplo senarii ac duodecimi numeri demonstret⟨ur⟩, quae inter se summae, ut uides, longius diducuntur. Emolius uero propinquior ex duobus ac tribus est numeris, cum minorem summam maior alia, conlata, media minoris superat portione; namque uides tres duobus uno ante ire numero, qui minoris dimidia pars est. Tertia comparationis est ratio ex epitrito numero, cum scilicet maior minorem summam non medietate minoris ‖ sed tertia ‖ eiusdem ‖ parte progreditur; ut quatuor ad tria sunt; quamquam enim uno superentur, tamen hic unus non media portio minoris est, sed tertia uidelicet. Epogdous autem tunc esse dicitur numerus, cum maior

1 congruentiam *S* : congruentiv̄ ‖ 2 ⟨reperitur⟩ *W* ‖ sonabunt *W* : sonabuntur ‖ 3 quod] qui *S* ‖ 5 Compa^ra^tio ‖ 6 simphoniā ‖ diates særon ‖ 7 intendas (////// *supra* en) ‖ symphonia in *W* : simphoniā ‖ 9 simphonia ‖ 10 ex *in ras.* ‖ 11 pepererit *S* : pepereret ‖ 12 confusius *S* : confususs ‖ tradantur *S* : tradat² ‖ 18 demonstretur *W* : demonstret ‖ 19 ἡμιόλιος *S* ‖ 21 porcione ‖ 22 ante ire ‖ 23 Tercia ‖ 25 sed tertia eiusdem *W* : eiusdē. sed tercia ‖ 27 porcio ‖ tercia

minorem summam octaua parte minoris ante uenit; ut sunt nouem ad octo: qui cum uno similiter, ut superiores, ante eat, tamen, ut uides, octaua pars minoris est unus: qua[m] comparatione[m] nullam artiorem fieri posse ar⟨i⟩th[i]metici asserunt uel in numeris uel in sonis. Nec enim possumus decem ad nouenariam summam pari ratione conferre, prohibente epogdoi uersus memorato superius limite. Expositis igitur comparationibus numerorum dicamus, quae cum his sit symphoniarum ab armonica disciplina coniunctio. Fac igitur tetracordum ex his, quos proponam, numeris temperatum: quorum sit prior senarius perfectus ac sapiens numerus; secundus octauus; tertius nouenarius; duodecimus qui est, locetur extremus. In his quatuor cordis omnes simplices symphoni⟨a⟩e uaria cordarum percussione nascuntur. Nam ex interuallo senariae atque octonariae summae symphonia diatesseron efficitur, atque epitrito numero continetur; qui etiam in duabus, quae sunt reliquae, sicuti cernis, apparet: nam duodecim ad nouem eodem comparantur epitrito, recinuntque similiter symphoniam, quae diatesseron appellatur. At si altrinsecus prima tertiaque, item secunda et extrema pulsetur, symphonia resonabit, quae dicitur diapente ex emiolia orta ratione. Prima ergo et extrema percussae diapason efficiunt symphoniam, ex diplasio numero consonantem, 30r
cuius umbilicum epogdous ille contineat, qui ⟨per⟩ octo ac nouem uidetur insertus. Huius igitur figuram aspice tetracordi:

3—4 qua comparatione *S* : Quā comparationē ‖ 4 arithmetici *S* : arthimetici ‖ 6 pari (i *ex* e) ‖ 7 epogdoẏ ‖ 9 simphoniarū ‖ 12 *ante* tercius *octo uel nouem litterae erasae* ‖ 14 simphonie ‖ 16 simphonia diatessæ(e *ex* a)ron ‖ 20. 24 simphoniā ‖ 21 tercia ‖ 22 simphonia ‖ 25 ⟨per⟩ *W* ‖ 27 tetracord(i *supra lineam*)



At quia non quatuor circulis, sed octo, ut traditum est, armonia mundana conpacta est, non diapason, sed disdiapason s*y*mphonia concin[u]it, ex duobus uelut tetracordis inter se coeuntibus, quorum interualla doctissimus ille Phytagoras ostendit: qui a Terra usque ad illum uerticem, qui dicitur ἀπλανής, duodecim emitonia patere cognouit: quorum diuisio ad dupli conuenit rationem, si octo ad quaternarium numerum referre uolueris. Namque ait a Terra ad Lunam *τόνον* esse, a Luna ad Mercurii circulum emitonion, indeque ad Veneris emitonion, a quo ad Solem tria emitonia; a Solis autem orbe ad circulum Martium tonon esse, a quo ad Iouem emitonion, indeque ad Saturni emitonion, a quo ad Signiferum circulum similiter emitonion: ita fieri, ut sex tonis caelum distet a terra, duodecim scilicet emitoniis, fierique his traditas symphonias. Namque a Terra ad Solis circulum diatesseron reboat symphonia, a Solis uero ad zodiacum diapente. Totum autem diapason, quae ex duobus primis aeque duo sunt hemisperia, superius et inferius, et disdiapason totius mundi sonitus concinit, XX^{ti} IIII^{or} uidelicet emitoniis: quae rursus ad duplum licet accipias. Nam ut octo a quaternario duplo distant, sic XX^{ti} IIII^{or} ab octo. Habent enim eosdem in se et alios totidem duplicatos, quae dupli natura est. Sic ergo per tonos, qui epogdoa ratione consertim iunctimque miscentur, efficitur consonae iugitatis continua mo-

2 nom̸ ‖ 4 simphonia ‖ concinit *W* : concinuit ‖ 7 aplanes ‖ 10 tonon ‖ 12 martium *in ras.* ‖ 19 aequa *B* ‖ 23 di|sta^{n}t

dulatio, quam, ut ait Cicero (18, 18), imitati docti atque sapientes, aperuerunt sibi reditum in caelum, quod et musica disciplina purgatos animos faciat labe corporea, et imperiosis pateat uia carminibus in usque illum ⟨circulum⟩, qui dicitur galaxias, animarum beata luce fulgentem. Verba igitur Ciceronis attende. ⟨D⟩ixerat A[f]fricanus: Quis est qui implet aures meas sonus? Mirifice implet; quid enim eo plenius aut grandius cogitaueris, qui auditum nostrum nimio sono uocis obtundit, et oculos multo lumine caligantes ipsa sui substantia cernendi nimietate debilitet? Cui responsum est: Hic est, qui interuallis disiunctus imparibus . . . Quae sunt interualla? Quae, ut dixi, Gr⟨a⟩eci diastemata nominauerunt, non locorum, sed numerorum spa*t*ia, quae in metris aures sensu[s] metiuntur. Disparibus tamen, sed non pugnantibus: quod hac ratione quoque probabitur. Quatuor posuimus summas:

II	IIII	VIII	XVI

Quid tam diuersum? Tamen naturalem inter eas cerne concordiam. Duc primam cum extrema; item unam ex mediis in sese; eandem colligent quantitatem. Bis et enim ·XVI· dixit ·XXXII· efficiunt, et sex decies bini idem 30v conligunt. Medietas uero prima in se ducta XXXII· colligit, quod faciunt ambae medietates sibi con*s*ertae. Namque quater octoni ·XXXII· et octies quaterni ·XXXII· efficiunt. Atque ita naturalis illa unitas congruentiaque seruatur, dum idem sunt extrema, quod media, mediumque in se uersum e*x*tremorum efficiat quantitatem. Quid? quod item notare nos conuenit, ad perspiciendam numerorum inter se caritatem. Vt enim prima medietas cum

5 ⟨circulum⟩ *W* ‖ 6 Dixerat *S* : ixerat ‖ 9 nr̄m, m *in ras.* ‖ 13 diastematẹa ‖ 14 spacia ‖ 15 sensu *S* : sens' ‖ 22 dixit] ducti *S* ‖ ·XXXII· duę ‖ 24 consertae *W* : confertę ‖ 27 qđ *ex* quo, quo *ex* quę ‖ 28 extremorum *S* : ettremorū

extrema summa collecta ·⟨L⟩XIIII· efficit; ita secunda medietas sibi complexa atque in semet adducta eandem, quam modo posui, exibet quantitatem.

H⟨a⟩ec in ar⟨i⟩thmetica disciplina propor*t*io, Gr⟨a⟩ece analogia, censetur: qu⟨a⟩e pari crementorum ordine sic progreditur, ut mediis extrema primaque coniungat, faciatque eadem, quae fuerant natura discreta. Quam in sonis quoque c⟨a⟩elestium circulorum diui⟨ni⟩tus esse seruatam, doctissime *Tu*llius (18, 18) ipse commendat, dicens: Qui interuallis diiunctus imparibus, sed tamen pro rata parte ratione dispositis, inpulsu eorum orbium efficitur. Haec est enim Gr⟨a⟩ece analogia, qu⟨a⟩e numquam in duobus ostenditur, sed tribus et deinceps; ut fiat quo*d* [quot] eius est proprium: quantum hoc ad illud, tantum hoc illud ad hoc. Nam ut duo prima quatuor dupli ratione superant; sic eodem duplo uincuntur ab octo, rursusque sedecim duplo superant octo*n*ariam summam. Hoc igitur in sono[ro] seruari musicorum scientia profitetur, ut sic diuersis temperetur uocibus cantilena, ut ipsa fiat rata diuersitas et concentu proficiat, quicquid absonum canere uidebatur.

Nam cum, sicut ipse nos docuit, ex alia parte acutum personet mundus, ex alia graue; temperantur h⟨a⟩ec mediis, et ita gradatim uniuersa miscentur, ut sit in caeteris uis duorum, acuti scilicet atque grauis: ut acuto zodiacus circulus, graui lunaris, illudque dicatur nete, hoc ypate, sono Dorio moueatur. Quod in nostris uocibus quoque animaduertere conuenit: in quibus a graui sono in acutum surgit accentus; et, ut lingua nostra pulsatus aer,

1 LXIIII *B* : ·XIIII· | 4 hec in arthmetica (arithm. *S*) *in ras.* || pposicio (proportio *S*) grece analogia censetur. Que pari cremento- *in ras.* || 6 ut mediis extrema pri- *in ras.* || coniungat || 7 eadē *in ras.* || discreta·/// | 8 diuinitus *S* : diui-/////tus || 9 doctissimu (e *ex* us) tillius (Tullius *S*) || 12 efficiuntur || 14 quod *W* : quot quot || 15 do || 17 octonariam *S* : octimariam || 18 sono *W* : sonoro || 24 uniuersa///

sensibile quiddam auribus reddit: sic circulis impellentibus a*e*ra permixtum percussione dissimili editur mundi consonum melos, tonis ueluti pedibus metiendum. Nam tonus certa mensura est cum octaua, uel tibia parte dimensa, uel aeris in pondere, uel in fidibus torquendo, diuersitas numeri rata et pro competenti seruatur. Nam si tibiam cuiuslibet longitudinis sumens, et octaua eius portione deducta cauernam imprimas, tonus auditur; si sextam decimam ex reliqua metiaris, emitonium consequitur. Itaque cauernis armoniae lege dispositis edentur symphoniae, quas docui per numerorum interualla congruere. Hoc idem in siccandis cordis pondera moliuntur, ut inter duas pari habitudine || facta ep*o*gdoi discrimina reseruentur, oc- 31ʳ
tauae partis semper accessione dimensa; ex qua, ut dixi, tonus existit: si uero semitonium tono copulare uolueris, sexta decima ponderis parte minor corda siccabitur, atque ita concinentia consonae modulationis orietur.

Idem in organis atque aere seruabitur, auribus perite iudicantibus spatia uocum uel incitatius enuntiantium uel tardius grauiusque sonantium. Hinc illa septem discrimina uocis (*Verg. Aen. VI 646*) existunt, de quibus ait idem Tullius (18, 18): Septem efficiunt distinctos interuallis sonos. Quod sic intellegere conuenit, ut aut septem interualla octo circulos diuidant, aut unius, id est Solis, commune sit melos: ut duo ista tetrachorda quodam modo non hiantia neque dissona uideantur in medio, fiatque ab imo usque ad summum disd*i*apason iugiter audiendi modulatio cantilenae.

Scio me, uir doctissime, reprehendi posse in hac temeritatis audacia, qui haec iam diu s⟨c⟩olis obolita non tumultuaria, sed meditata lucubratione digesserim. Sed habeant alii scientiae gloriam; mihi pro defensione ⟨est⟩

2 aëra *Daniel Wilh. Triller*: atra || 4 tibiae *O* || 5 tor-quen|quendo || 13 epogdoi *S* : epigdoi || 21 uocum *S* || 27 imū. disdyapason || 29 uir me || 30 scholis *S* : solis || 32 ⟨est⟩ *W*

studio tuo paruisse: quod ita flagrat ardore discendi, ut ea quoque inter iudicationum tuarum occupationes audire uolueris, quae peritius ipse docere alios potuisti.

EXPLICIT FAVONII EVLOGII oratoris almae Cartaginis disputatio de somnio Scipionis scripta Superio V͠C C͠S prouin*c*iae Byzacenae finit.

1 flagras *S* ‖ 4 alm̄ cartag̃ ‖ sōn[i]o ‖ 6 ꝑuintię

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